MAY-
JUNE
1968

WRL NEWS

Published by the War Resisters League, 5 Beekman Street, New York 10038, N.Y., U.S. branch of the War Resisters International, a pacifist organization with affiliates in 53 countries. Ralph DiGia, Administrative Secretary; David McReynolds, Field Secretary; Jim Peck, Editor.

No. 149

ANNUAL CONFERENCE

"WHERE IT'S AT" is the topic of this year's WRL annual Conference. (It also is the topic of David McReynolds' article in this issue.) The date is the June 7-9 weekend. The place is Hudson Guild Farm, Andover, New Jersey.

The price is $20 for adults, $16 for students—including food and lodging. A $5 deposit will hold your reservation. Further details will be included in an early mailing to WRLers in the New York area. Persons not in the area who want further details should write the office.

NATIONAL CONFERENCE

Labor Day Weekend, August 31-September 2, WRL will hold a national conference to discuss not only the role and function of the League, but also the peace movement as a whole. WRLers—both rank and file members and leadership—from all over the country will be there. While it's likely that the conference will take place near Denver, this is not yet definite. But the date is definite, so hold it.

22 PROMINET AMERICANS URGE RELEASE OF 3 ENGLISHMEN

In a statement to be published in the British press, 30 leading American intellectuals have called for the immediate release of three British pacifists serving prison terms ranging from 6 to 15 months for demonstrating against the Greek military dictatorship a year ago. The three prisoners are Michael Randle, chairman of the War Resisters International, Terry Chandler and Del Foley.

"Just as the recent indictment of Coffin, Ferber, Goodman, Raskin and Spock in this country has done nothing to strengthen American traditions of free speech and dissent, so we feel that similar traditions of free speech and dissent in Great Britain cannot be served by the sentences that were imposed late last year," the statement says.

The signers are Noam Chomsky, Judy Collins, Michael Harrington, Ashley Montagu, Jessica Mitford, Donald Kalish, Arthur Miller, Mitchell Goodman, Denise Levertov, Arthur Waskow, Stanley Kunitz, Lawrence Ferlinghetti, Susan Sontag, Dore Ashton, Dwight Macdonald, Nat Hentoff, Irving Howe, Muriel Rukeyser, Hans Koningsberger, Melvin Wulf, Erich Fromm and Dean Peerman. The statement was initiated by WRL.

THE WRL CONTINGENT . . .

photo by Bradford Lyttle

. . . in the march sponsored by the Fifth Avenue Vietnam Peace Parade Committee on April 27 in New York City. The march was climaxed by a rally at which Mrs. Martin Luther King, Jr. read "Ten Commandments on Vietnam" from scribbled notes which had been found in her husband's pocket following his assassination. The demonstration involving 100,000 participants was one of many organized in both the U.S. and abroad on that day of international protest.

HAWORTH SERVES FULL 60 DAYS

In sentencing Neil Haworth, WRL executive committee member, to "up to 60 days," the U.S. District Court in Hartford made it clear that he would be released if he changed his mind and agreed to present his financial records to the Internal Revenue Service. However, he stood firm and served the full 60 days in Middlesex State Jail.

"The basic reason for refusing to answer all questions about property is the principled opposition to playing bird dog for the collection agent who is going to seize your property," Haworth wrote in WIN Magazine prior to sentencing.

Haworth began refusing to pay federal income tax for war in January 1963. He then was secretary of CNVA and it was expected that IRS would attach CNVA's bank account. But IRS did not pursue the case further until Haworth left the CNVA staff to become a self-employed printer.

NONVIOLENT TRAINING

SUMMER: One 6-week training session (June 16-July 27) and one 3-week training session (August 3-24) on the topic of nonviolence will be conducted by New England CNVA at its farm in Voluntown, Conn. The 6-week session will cost $90 and the 3-week session $45. Applications, together with $5, should be sent to New England CNVA, Box 197B, Voluntown, Conn.

* * *

CHILDREN'S WORKSHOP CAMP: A 7-week workshop camp to include no more than 9 children (including their two) is being conducted by Lowell Naeve, world war 2 CO and his wife Virginia, active peace worker, at their Canadian farm 20 miles north of the border. It will start July 1. The fee is $400. For further information, write the Naeve's at R.D. 1, North Hatley, Quebec, Canada. *Also to be conducted at the farm this summer is a second festival of short films—August 16-18.*

* * *

FALL: A workshop in the theory and practice of nonviolent action has been added to the study program of Pendle Hill, the Quaker study center. Heading the workshop will be George Willoughby, WRL executive committee member who has been on the teaching staff of Upland Institute. It will start in September and run three study terms ending in early June. For further information, write Pendle Hill, Wallingford, Pa. 19086.

CLARIFYING

The two-page statement, "The War Resisters League in Perspective," in the last WRL NEWS drew the following comment from Jeff Smith of Uniondale, N.Y.

"I have been on your mailing list for the last two years, but only now am I signing the statement of membership. In the past, I could not honestly support the statement. However, upon reading the March-April issue of WRL NEWS, I was no longer hesitant to sign. It was a forthright explanation of what WRL means to its members."

ENROLLMENT BLANK

Send to War Resisters League
5 Beekman Street, New York 38, N. Y.

WAR IS A CRIME AGAINST HUMANITY.
I THEREFORE AM DETERMINED NOT TO SUPPORT ANY KIND OF WAR, INTERNATIONAL OR CIVIL, AND TO STRIVE FOR THE REMOVAL OF ALL THE CAUSES OR WAR.

signature

address

city *state*

occupation *age*

DiGIA, McREYNOLDS VISIT WEST COAST WRL GROUPS

During April both Ralph DiGia and David McReynolds flew to Los Angeles to meet with the WRL chapter and The Resistance group there. They then proceeded to San Francisco for a special west coast meeting that brought together the leadership of WRL groups in Los Angeles, San Francisco, and Portland. This extended meeting gave the national staff a much clearer idea of the problems and the possibilities of WRL work along the west coast.

As an outcome of the meetings in Los Angeles and the special meeting in Berkeley, two ideas are now being discussed. One is the possibility of hiring a regular staff person to work in Los Angeles. The other is a national WRL conference to be held Labor Day weekend as far west as Denver, making it possible for WRL members throughout the western region to attend.

DiGia flew back after one week. while McReynolds continued north for two weeks of meetings and public speaking. He had the chance to meet with the very solid Portland WRL group led by Steve and Sandy Kaye. There was discussion in Portland of hiring a part or full time staff member for the area.

In Los Angeles, San Francisco, and Portland—The Resistance is strong and closely linked to the WRL, with League leaders being deeply involved themselves—Stan Kohls in Los Angeles, Randy Keeler in San Francisco, Steve Kaye in Portland. WRLers also are playing key supporting roles—Sherna Gluck in Los Angeles, Roy Kepler, Denny Wilsher, George Reeves and many others in the Bay area.

In the Los Angeles and Seattle areas McReynolds' speaking dates were handled by the American Friends Service Committee, which was able to get him a number of radio and TV appearances. Both DiGia and McReynolds report very good prospects for WRL growth along the west coast with a truly regional organization taking shape under the leadership of the San Francisco group.

NEW LITERATURE

THE VIETNAM VILLAGES — A BOOK AND A PAMPHLET

1. THE VILLAGE OF BEN SUC. Jonathan Schell's dramatic story—which appeared in "The New Yorker"—of the U.S. destruction of a Vietnamese village (paperback) .$1.65
2. VIETNAM—A VOICE FROM THE VILLAGES. Katsuichi Honda, a topflight Japanese newspaperman, relates what he saw during a year as special correspondent for "Asahi Shimbun" in Vietnam (47-page pamphlet) .....50¢

THE DRAFT? A complete study of all aspects of military conscription, prepared by the AFSC (paperback) .$1.25

MANUAL FOR DRAFT-AGE IMMIGRANTS TO CANADA, an 87-page pamphlet issued by the Toronto Anti-Draft Programme $2

CUT-RATE DRAFT RESISTANCE RECORD

HELL NO! I AIN'T GOING TO GO on one side; SUPER SAM on the other, done in folk rock style by Matt Jones, one of the original Freedom Singers — 45 R.P.M.—Our remainders now at half-price .....50¢

EXECUTIVE COMITTEE ELECTIONS

For 3-YEAR TERMS—Ann Davidon, Ross Flanagan, Allan Solomonow, Bruce Dancis, George Willoughby, Barnet Junker, Karl Bissinger, Marty Jezer.

FOR 2-year TERMS—David Berkingoff, Bent Andresen.

FOR 1-YEAR TERM — Richard Drinnon.

CONTINUING TO SERVE—George Bennello, Walter Bursten, Gordon Christiansen, Sam Coleman, Tom Cornell, Barbara Deming, Edward Gottlieb, Neil Haworth, Bob Larsen, Roget Lockard, Bradford Lyttle, Prafulla Mukerji, Otto Nathan, Lester Packer, Igal Roodenko, Norman Rush and Arlo Tatum.

PEACE AWARD PRESENTED "TO THOSE OF THE RESISTANCE"

This year's WRL Annual Peace Award, presented at the Annual Dinner went—not as in the past to a single individual—but "to those of The Resistance who, at the risk of prison, have become free."

A sizeable number of scrolls were printed by WRL Vice-Chairman Igal Roodenko and were distributed both at the dinner and subsequently—by The Resistance—to young men who have turned in their draft cards and consequently face early induction orders followed by prosecution for noncompliance.

The dinner itself was unlike the conventional banquets of the past. Instead, it was a "Feast of Love and Comradeship" at St. Marks in the Bouwerie with guests paying 50¢ admission plus a dish of food. The number and variety of dishes contributed by WRLers made it a veritable feast.

MARTIN LUTHER KING, JR.

by Jim Peck

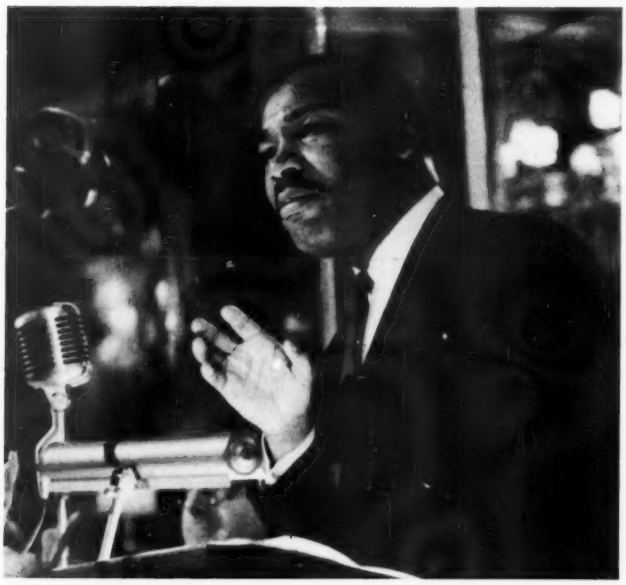

photo by David McReynolds

This photo shows Martin Luther King, Jr. speaking at the 1959 WRL Annual Dinner. WRL was always quite close to King. From 1956, the year of the Montgomery bus boycott, until 1964, Bayard Rustin was more often on leave working as King's assistant, than he was working in his capacity as WRL executive secretary. In requesting these leaves of absence from the executive committee, Rustin expressed the viewpoint that the League's interest in nonviolence should extend to other key issues such as racial injustice—and should not be limited to the issue of war.

It was on the issue of racial injustice, that the technique of nonviolence finally took hold in the U.S. The man most responsible for this accomplishment was Martin Luther King, Jr. CORE had been pioneering in this area since it was first organized in 1943, but its action projects, though successful, involved groups of less than 50 participants. The Montgomery bus boycott, under King's leadership, was the very first nonviolent action project to attract mass participation. For an entire year, some 42,000 Montgomery blacks boycotted the city's buses rather than be humiliated by segregated seating. The boycott proved successful.

The nationwide publicity about Montgomery acquainted many newspaper readers for the first time with the words "nonviolence" and "passive resistance." They became a part of the vocabulary used by the mass media and they, rightfully, became identified with the man who led the Montgomery bus boycott and who was to lead the March on Washington in 1963, the Selma-Montgomery march in 1965 and the Mississippi march in 1966.

I participated in all three marches. As a nonviolent actionist in CORE, I knew and admired King since 1956 when I worked with Rustin in promoting public meetings and a concert by Coretta King to raise funds for the Montgomery bus boycott. On the eve of May 14, 1961, when I was beaten almost to death in Birmingham on the first Freedom Ride, King had supper with us in Atlanta and we talked at length.

Since my ouster from CORE in June 1965 because of skin color, and CORE's abandonment of its traditional policies of nonviolence and interracialism, I corresponded with King and made my financial contributions for racial justice to King, personally, the way some of us used to donate to A.J. Muste, personally, for him to use wherever he felt the greatest urgency. I feel that King—like Muste—is irreplaceable though, needless to say, we who believe in nonviolence, must resolve to continue the nonviolent struggle for racial justice just as we resolved after Muste's death to continue the nonviolent struggle for peace. Most immediate task in this regard is to give the greatest possible support to the Poor People's Campaign.

Feeling as I do about King, I was impelled to journey south for the two marches in tribute to him following his assassination on April 4 in Memphis. Though I went as an individual at my own expense, I felt that in a sense I also represented WRL, since the League was always so close to him.

The Two Marches

The Memphis march, on April 8, was in support of the struggle in which he lost his life, a strike of black sanitation workers which had turned into an all-out campaign for human rights in that city.

From all parts of the country, blacks and whites traveled to Memphis to join the march. Rustin, who helped to coordinate it, told the concluding rally at City Hall that his assistants had counted 42,000 participants. The police estimate was 19,000. But, as J. Anthony Lukas aptly expressed it in the New York *Times:* "Whatever the number, the procession represented an impressive rallying of forces to honor Dr. King."

The march was organized in the best traditions of nonviolence. Its several hundred marshals, many of them black community leaders, who had attended speecial training sessions, saw to it that each marcher received a leaflet headed "TO all marchers . . . FROM . . . Rev. James Lawson, Chairman . . . REFERENCE: March Purpose and Discipline." Lawson, who heads Community on the Move for Equality, the sponsoring organization, is an old hand at nonviolence. In November and December 1959, two months before the start of the south-wide lunch counter sit-ins, he organized test sit-ins at Nashville's two biggest department stores.

The Memphis leaflet listed five key directions to the marchers. The last three were particularly well expressed:

3. Each of you is on trial today. Not only Americans, but people all over the world will be watching you on TV. Therefore be considerate, polite and carry yourself with dignity.

4. March silently, in honor of the memory of Dr. King. Sometimes silence speaks louder than words.

5. Follow the line of march and keep moving. In event of any disturbances, keep moving. The marshals will take care of it.

As it turned out, there was not a single "disturbance." The discipline was observed to an extent which I never before have witnessed in such a sizeable demonstration. And beyond the written directions, the marchers adhered to the marshais' oral instructions to link arms and stay in rows of eight. Many wore placards saying "Union Justice Now," "Honor King: End Racism," etc. Some wore armbands saying, "Dr. King Will Never Die."

Starting in the ramshackle streets of the black ghetto, the procession swung into Main Street proceeding through the deserted and closed-down business section to City Hall. At the main intersections were rows of white National Guardsmen looking as bored and disinterested as those who lined the streets of Montgomery in the 1965 Selma March.

At Beale Street, famed in jazz history, the march halted to await Mrs. King, whose chartered plane was delayed but finally had landed at the airport. Twenty minutes later, she arrived, took her place at the head of the march and the procession continued.

It was her speech at the rally which was the most moving. Having interrupted her mourning to participate in the Memphis demonstration, she told the huge crowd which filled City Hall Plaza: "We must carry on because this is the way he would have wanted it." Near the end of the speech, her voice broke as she posed the questions: "How many men must die before we can really have a free and true and peaceful society? How long will it take?"

The march in Atlanta, the following day, was headed—not by one of those over-lengthy, over-shiny hearses, but by a mule-hauled farm wagon bearing King's coffin. The vehicle was chosen to symbolize his consistent identification with the poor.

Following the coffin from Ebenezer Baptist Church, where the morning service was held, past the State Capitol, and out to suburban Morehouse College for the mass, outdoor service, were well over 50,00 mourners. As in Memphis the previous day, the downtown section was closed-down and the streets almost deserted. But as the procession passed through the black residential section near the college, the streets were jammed with sympathizers and many residents rushed for jugs of water to relieve the marchers' thirst. The temperature was over 80 and the route of march was almost four miles. A number of the marchers fainted and many were taken ill by the heat.

The march was nonviolent but without the discipline of Memphis. The marchers were stretched from curb to curb and there was much singing of "We Shall Overcome" and other freedom songs.

"Many of the dignitaries did not make the march," Homer Bigart pointed out in his report for the New York *Times*. "Others dropped out along the way. The few that endured looked wilted."

All the presidential candidates had put in an appearance at the morning service, including Richard Nixon, who has condemned the report of the National Advisory Commission on Civil Disorders because it blames the riots on the white power structure instead of the black protestors.

Charles Morgan, Jr., a director of the Southern Christian Leadership Conference, aptly expressed preference for the conduct of segregationist Governor Lester Maddox who publicly declined to attend the ceremonies and locked himself inside the State Capitol. "It was an honest act at a time when very few honest acts are performed," Morgan said.

Richard Nixon's hypocritical act, however, is more typical of how leaders of the power structure conduct themselves AFTER the death of a really great man. It was the same with Gandhi.

REPORT ON TAX RESISTANCE

by Maris Cakars

Well over 500 people refused to pay all or a portion of their federal income taxes because the money goes to pay for war in general and the war in Vietnam in particular. About 300 signed the WRL Tax Resistance Project statement which mentioned only Vietnam and an additional 200 signed the more explicitly pacifist statement circulated by Peacemakers. IRS alone knows how many others took this step without signing any statement.

But these numbers do not reflect accurately all that was achieved in the area of tax resistance. Far more people than ever before were challenged with the concept through ads placed by both WRL and Writers and Editors War Tax Protest in major publications such as the N.Y. *Post, The New Republic* and *Ramparts*. Thousands of pieces of literature, including over 600 copies of the 50¢ Handbook on Nonpayment of War Taxes, were distributed. Articles on tax resistance appeared in all sorts of publications from *Saturday Review* to the Bergen (N.J.) *Record*. Groups such as RESIST and National Mobilization identified themselves with tax resistance and so did individuals such as Dwight Macdonald and Susan Sontag as well as Joan Baez and Noam Chomsky.

At least 6,000 persons have taken the step of refusing to pay the federal tax on telephone service. Their number continues to grow rapidly, despite the fact that Internal Revenue Service has now begun collection procedures in all parts of the country. The procedure now seems to have been standardized to the extent that it begins with the sending of a Form 17, Statement of Tax Due, to the phone tax refuser (the WRL national office has even received one) and ends with a portion of the unpaid amount being taken from either bank account or salary.

Although IRS may not actually collect for some months, legally it can levy the unpaid amount plus interest (usually around 3%) at any time beginning ten days after Form 17 has been mailed. During that period some IRS offices mail out additional notices and some contact the tax refuser personally, but these procedures vary from one IRS office to another. A memo on the meaning of Form 17 and outlining the steps that the tax refuser can take after receiving it has been prepared by the WRL Tax Resistance Project and is available free from the office.

A large group of Bay Area war tax resisters did publicly "Hang up on War" on May 13. WRL scheduled three demonstrations in front of major offices of the Pacific Telephone and Telegraph Company. Local citizens openly refused to pay the war excise tax on their current phone bills. Those who refuse their May tax will be asked to donate the amount of the tax to the Poor People's Campaign. A highlight of the demonstration was phoning leaders of the Southern Christian Leadership Conference in the capital telling them that WRL has diverted the war tax to a peaceful use. The calls were made from booths and the callers refused to pay the tax on the calls.

WHERE IT'S AT

by David McReynolds

This started out as a simple analysis of where things are for pacifists in the light of the two recent events of major importance—the beginning of peace negotiations and the death of Martin Luther King, Jr. I will return to these points but, as I thought over the last two months, I realized it is perhaps the strangest period I can recall and it might be more honest if I were first to share some of the confusion which I feel.

It is true that McCarthy's victory in New Hampshire and Wisconsin showed that, beneath the seeming rigidity of American political life in recent years, there is still flexibility enough to dethrone a President. An American President may have the power to blow up the world, but he lacks the power to silence the American electorate. Yet those who felt that McCarthy had given youth an alternative to protest in the streets were rudely awakened by the events at Columbia University where students by the hundreds seized buildings, occupied the offices of the administration, and had to be hauled out by a thousand police. That student protest had come swiftly on the heels of student strikes in Warsaw and Berlin and was followed almost at once by the massive student actions in Paris.

Among other things that have happened in this strange period, we have seen Czechoslovakia achieve a measure of liberalization which has included public demands by students for an end of one party rule.

The death of King was a tragedy compounded by the outbreak of riots in more than a hundred American cities, riots that, by coming only a few days after the advent of spring, reminded us of how long and how hot this summer will be; riots that prompted the occupation of the nation's capital by the military, with machine guns set up on the White House grounds. As this is written the poor are marching to Washington and we are so "used to the unusual" that we take that march for granted, without realizing that in America poverty is a sin, something which, like syphilis, one doesn't discuss in public, let alone parade. Among other paradoxes is the fact that labor is largely silent about the poor and their march, while the huge corporations have actually begun to move in an effort to deal with a national crisis which they have enough sense to realize is upon us.

A Period of Paradox

The air is filled with paradox. Columbia students by the hundreds, in their rage at the police, turned "Up Against the Wall Motherfucker" into a massive co-educational chant and yet the same students, despite their adoration of Che, used nonviolence when the police came at last into their buildings to beat them and drag them off.

The mood is revolutionary and, having talked about revolutionary change for a long time, I find myself baffled by it when it stares me in the face. The problem for us is what men of nonviolence do in this situation? How do we relate to events? I believe as deeply as ever in the "cliches" of democracy, nonviolence, racial integration, and radical social change. The problem is that it is not enough to merely state these positions—one must relate them to events. Perhaps only a pacifist movement could risk admitting it was confused, to admit that things are shaking and moving around us in a way that makes simple answers or simple responses pointless. We need our minds stretched, our imaginations opened up. Comrades, friends, brothers and sisters, the future may well liberate us all, whether or not we want to be liberated, but admitting to our confusion may well be the necessary first step toward understanding new situations so that we can in fact be active in the process of liberation, not simply the objects of it.

But even in confusion we must try to deal with immediate problems and I want to suggest, regarding the present negotiations, that while it would be marvelous if the war were really over, it is not really over. More than 2,500 Americans have been killed since Johnson offered to enter peace negotiations—and thousands upon thousands of Vietnamese have been killed. There is a virtual certainty that these negotiations will drag on for months, with fighting continuing. The air raids on North Vietnam may have been geographically limited but they were far heavier in intensity (number of raids, number of bombs dropped, etc.) *after* the restriction than at any period earlier this year.

It will be our job to continue our demand that America negotiate her immediate withdrawal, her unconditional and unilateral withdrawal, as a pressure on an administration which otherwise will try to extract conditions and promises from the Vietnamese which (a) we have absolutely no right to demand and which (b) will prolong the killing.

But The Movement Can't Relax

In the immediate future the peace movement will relax, thinking the war is over. But as the coffins continue to arrive from the battlefield, and as the draft continues to confront young men with absolute decisions, we can anticipate that the movement as a whole will realize that it cannot disband or relax. How can we relax our efforts while men die? How can we slow down while children are killed? To be this close to peace demands that we intensify our efforts, not abandon them.

We are so very far from achieving an end to *this* war that I don't want to spend much time suggesting what we do after Vietnam. But I would remind us that even while this war has raged on, more children died of starvation and disease *last year than* were killed in Vietnam during this war. I would remind us that the danger of nuclear destruction is not less now, but far greater than it was in the days when our minds were fixed on that issue. In fact, the range of "imperative problems" facing us is so great that the war in Vietnam is, fundamentally, a diversion from far more profound issues.

One final point. We face this summer the possibility of something approaching civil war. The tensions between police and the ghetto are past the breaking point. The continued indifference of most whites is shocking—we shed a few tears for King and then turned right around and went on with business as usual. I will state it bluntly that either white America will put billions into larger and more heavily armed police, and into private guns for our own protection, and better locks for our doors, and better bars for our windows, or we shall put that money into reconstructing America and bringing the "underclass" into our society. Pacifists everywhere in the nation need to begin experimenting with ideas and techniques for this new period. Nonviolence in a period of civil conflict is the real test of nonviolence. In some ways it is easier for us when the government locks us up so that it can wage its wars—at least we are relieved of day-by-day responsibility. But the present violence we face is not distant, but at our very doors. Now is our time of testing, as we enter the discussion of how to relate to this violence, and to a black community which has largely lost hope of being delivered without the use of riots and rebellion, of guns and fire bombs.

If there are any who felt that the opening of peace negotiations meant the WRL could relax they have profoundly misunderstood what the WRL is, as an organization, and where we all are, as a nation.

HAROLD FACKERT

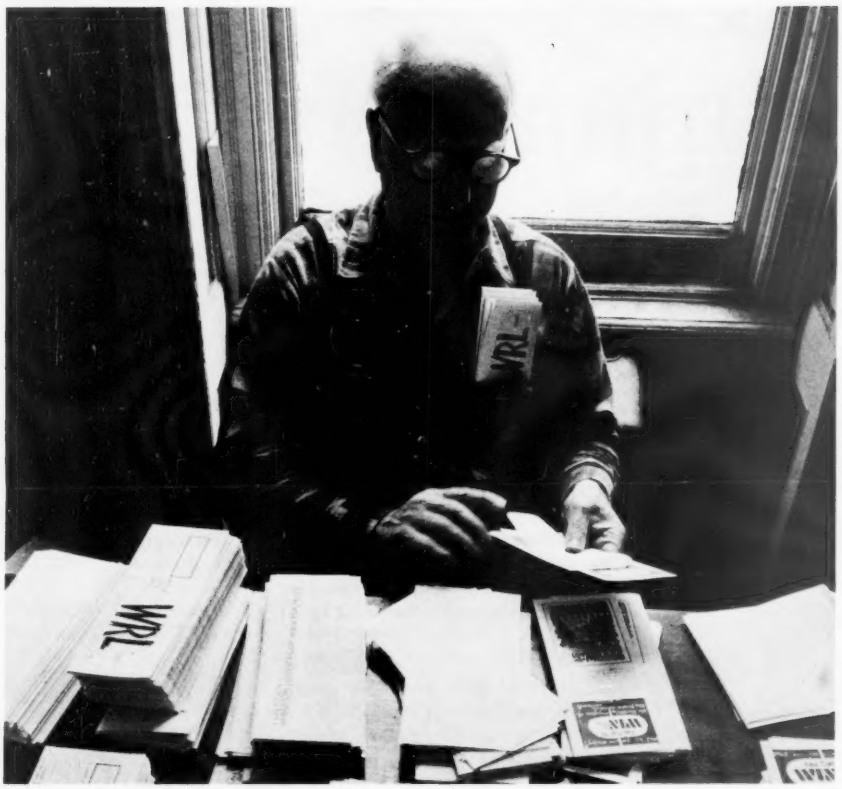

photo by David McReynolds

Harold Fackert who died on May 2 at the age of 77 was an outstanding person—in the same way as Martin Luther King, Jr. who died on April 4 at the age of 39. Fackert was an aged rank-and-filer whereas King was a young leader, but both devoted their lives primarily to making this world better for the underprivileged majority of its inhabitants.

Pointing to his jumbo-sized button for King's Poor People's Campaign, Rev. Donald Harrington of Community Church asserted at Fackert's funeral service that the latter would not only have wanted him to wear it but would have urged him to use the occasion for "putting in a word for the cause." Appropriately, Rev. Harrington then read Eugene V. Debs' memorable address to the jury at the trial resulting from his opposition to world war 1. Debs was the individual whom Fackert venerated most.

"A Socialist Party member in the Debsian tradition," was Norman Thomas' characterization of Fackert in presenting him a special award at the 1966 WRL Annual Dinner.

Thomas went on to state that the work which Fackert performed tirelessly over the years "is the routine work without which a movement cannot be built. It includes the addressing, stuffing, sealing and stamping of thousands of envelopes."

Prior to his retirement as a railway expressman, Fackert worked evenings. Since then, he worked daytimes—full time—without remuneration. He performed monotonous chores for WRL, the Socialist Party, Community Church, American Civil Liberties Union, CORE—to name only a few—whichever group he felt was particularly overburdened with work at the moment.

In addition, he was a tireless writer of letters-to-the-editor in his community of Jersey City where hardly a month passed without one of his letters being published. He was continually giving peace literature packets to persons he met or mailing them to his friends. Thus he acquired the nickname—one which he laughingly relished: Peace Packet Fackert.

Fackert was a rare living example of the idealism which Marxists attribute to the working class, but which is virtually nonexistent in today's America with its big business-minded labor leadership. Harold Fackert was a Jimmy Higgins—for real.

A DAY AT THE INDUCTION CENTER

by Stan Kohls

(Secretary of Los Angeles WRL)

After almost half a year of waiting, I finally received Selective Service's response to my acts of non-cooperation—burning my registration certificate publicly and returning my classifiiation draft card. I was ordered to report for a pre-induction physical—my second—on April 12, Good Friday, and was issued a I-A classification card.

I was in a quandary as to what to do. I had made my commitment to The Resistance and the philosophy of noncooperation. But attending my physical would be an excellent opportunity to talk with a number of young men who were concerned with the draft. Discussing with WRL and Resistance people helped me develop my course of action. I would report as ordered, but as soon as I entered the induction center, I would begin to make a statement and burn the I-A that my board had sent me.

The night before, I wrote a statement. Copies were mimeoed on the WRL machine a few hours before I was scheduled to report. As I stepped into line to enter the examining station, a Rent-A-Cop saw me stuff some leaflets under my jacket and reported this to the sergeant at the door. I was taken by the arm, and it became apparent that they were going to rush me through the examination process in order to isolate me. There were about 250 registrants in the room at the time. So I decided that it was now or never. I shouted loudly: "Gentlemen, this is my draft card," as I held it high and ignited it.

The sergeant was stunned, and ran to the nearest Rent-A-Cop for assistance. Meantime, I began my statement, which consisted of a few basic facts about the war. I spoke against the immorality of our actions abroad, and the immorality of our inaction in the ghettoes of America. Suddenly I found myself being shoved and threatened by a cop. But now, instead of pulling me deeper into the induction center, they were tossing me out. I protested: "But you ORDERED me to appear here," and with a heave-ho I was outside.

From inside, I heard a comforting and inspiring applause. A young Cuban refugee followed me out, and I counseled him on the spot. He came out later and informed us that he had told them to "fuck themselves" and had walked out. Scores of men were standing in line waiting to go in. I walked up and down the line, talking with those awaiting their physicals, handing out copies of my statement, trying to relate my action inside to what they were facing. I met with opposition from only one young man, a volunteer.